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THEOLOGICAL SEMINARY.

Princeton, N. J.

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Banner of the Covenant.

 FEBRUARY, 1854.

Historical Sketches.

(For the Banner of the Covenant.)

THE CHURCH OF OUR FATHERS.

[Continued from p. 9.]

It was during this time, (in 584,) (Relig. Mag., vol. iii., p. 328,) that Gregory, an archdeacon of Rome, who afterwards was raised to the pontificate, as the first of that name, in passing through the streets of that city, happened to see some young men of fair countenance, (Hume, u. s., p. 28,) and noble mien, with large, luxuriant hair, exposed in the market-place for sale as slaves. Having inquired of what nation they were, he was told that they were *Angles*, he exclaimed, "They look like *angels*, and ought to be their companions in heaven. It is a pity that men of so fair a countenance should be subjects to the prince of *darkness*." On learning that they came from a part of England named *Deivi*, he prayed that they might be delivered from the ire of the Deity, and called to the mercy of the Saviour. When he was told that their king was named *Ælla*, he declared that *Hallelujah* should be sung in that land. Filled with an ardent desire to make known to them the gospel, he then went to the Pope, (Pelagius II.,) and obtained permission to go to England as a missionary. But so great was his reputation in Rome, that when it was found that the Pope had permitted him to depart, a popular tumult occurred, and he was recalled, and for a time the mission was abandoned, (Relig. Mag., vol. iii., p. 328;) but Gregory, who appears to have possessed many excellent qualities, although his character is stained with ambition, duplicity, and violence, appears still to have cherished the hope of adding the Anglo-Saxon tribes to the spiritual dominions of the See of Rome.

Accordingly, in 597, *Augustine*, with forty monks, was commissioned by him to go to England. Having obtained interpreters in France, they directed their course to the capital of Ethelbert, where Beitka provided for them suitable accommodations, and procured for them full liberty of preaching. They acted with much caution, disclaiming all violence, and professing to have come only for the advantage of the people. They allowed the temples and the altars to remain, while they urged the removal of the idols, in order to lead the people to come for Christian worship to the places which they had formerly held sacred, (Bede, i., 30, p. 100;) and as it had been customary to kill sacrifices at the shrines of their gods, (Hume, u. s., p. 32,) they persuaded them, on Christian festivals, to bring their cattle to the sanctuaries, and kill them there. It is also probable that

many of the idolatrous terms which remain in our language, and a number of the superstitions which still retain a place among the common people, were thus transmitted from paganism to the form of Christianity, which was thus made its substitute. Indeed, Gregory's maxim was to interfere as little as possible with the prejudices of the people, and thus the purity of the gospel may have been sacrificed to a desire to promote its propagation.

The success of the missionaries was rapid and great. Multitudes embraced the new religion, and among others Ethelbert himself, who lent his influence to establish it among his subjects. Worldly notions were not without an influence on the minds of those who aspired to royal favour. At one of the conferences held to consider the claims of Christianity, the arch priest of the pagans announced himself a convert. "I have been," said he, "more studious in worshipping the old idols of our fathers than any one else in the kingdom, and yet many persons have enjoyed more of the royal favour, and have obtained greater worldly good, than I have. Let us leave," he exclaimed, "these gods, who are so blind to the merits of their best worshippers." Yet there was, doubtless, in some cases, a glowing after immortality, a desire for information in regard to the future unseen world, and the way to avoid its punishments and secure its joys. "O king," said an old man at the same council, "our present life reminds me of a bird that flies in from the darkness and the cold to shelter itself under the roof at some banquet, where the fire is blazing in the middle of the hall, the little wanderer comes in at one door, and departs at another, we know not whither. It came from darkness, and it returns to it. So it is with the life of man; but if this new religion teaches us where we go after this existence is ended, it ought to be adopted." (Brewster's Essays, i., p. 95, Ang. Sax.) Under the influence of these varying causes, idolatry soon fell; the temples were converted into churches, buildings for religious purposes were erected in all parts of the land, a regular tax was imposed for the support of the clergy, and by the end of the seventh century Christianity was formally established in all England. (Ibid.)

(To be continued.)

Theological Discussions.

THE VALIDITY OF PRESBYTERIAN ORDINATION.—The right of Presbyters to ordain, and the validity of Presbyterian ordination, was never called in question, according to Planck, until the bishops began about the middle of the third century to assert the doctrine of apostolic succession. "With the name it seemed desirable also to inherit the authority of the apostles. For this purpose they availed themselves of the right of ordination. The right of ordination, of course, devolved exclusively upon the bishops, as alone competent rightly to administer it. As they had been duly constituted the successors of the apostles, so also had they alone the right to communicate the same in part or fully, by the imposition of hands. From this time onward, to give the rite more effect, it was administered with more imposing solemnity." And, in all probability, it became customary, at this early period, to utter, in the laying on of hands, those words of prelatial arrogance and shocking irreverence: "Receive the Holy Ghost," for the office and work of a bishop.

Dr. Neander has assured the writer that beyond a doubt, presbyters were accustomed to ordain in the ages immediately succeeding the apostles. The testimony of Fermilian is, according to Neander, explicit in confirmation of this fact. If fur-

ther evidence is needed on this point, it is given at length and with great ability by Blondell, who, after occupying one hundred quarto pages with the argument, sums up the result of the discussion in the following syllogism:—

“To whom the usage of the church has assigned, in reality, the same functions, to them it has also, from the beginning, ascribed the same ministerial parity, and, of course, the same dignity.

“But the usage of the church has assigned to bishops and presbyters, in reality, the same functions in the ordination of presbyters, deacons, &c.

“Therefore, it has from the beginning declared that bishops and presbyters are in all respects equal, and of necessity they are the same in dignity and rank.”

Even the decrees of councils, which restrict the right of ordination to the bishops alone, distinctly imply that from the beginning it was not so limited. Why deny to presbyters the right to ordain by a formal decree if they had never enjoyed that right? The prohibition is an evident restriction of their early prerogative.

But we forbear: enough has been said to vindicate the rights of presbyters to ordain and to perform all the functions of the ministerial office. Indeed, we cannot but wonder that it should ever have been called in question. How extraordinary the hardihood with which, in the face of authorities a thousand times collated, we are still told that “the idea of ordination by any but bishops was an unheard-of thing in the primitive church.” The burden of proof rests with overwhelming weight upon those who venture on such assertions.—*Coleman's Apostolic and Primitive Church.*

A HIGH COMPLIMENT.—The “Western Christian Advocate,” a Methodist journal, published at Cincinnati, Ohio, is, for ability, second to no other in the large and respectable denomination it represents. In an editorial in that paper for last week, we find the following highly commendatory language in reference to the Confession of Faith of the Presbyterian church. The exceptions taken to it by our contemporary must, of course, be expected from that quarter. [*Presb.*

“We must speak with profound respect of the Westminster Confession. It was the greatest work of its time, or of any previous time, for sound theological views, excepting always its peculiar teachings on the Five Points; and Calvin's works, as a whole, are not equalled by any divine of his times; and even now they challenge the respect of the best theologians, erroneous as they are in some respects; and the form of government of the Confession, too, is the highest model, as a whole, the Christian world ever saw since the apostles. Methodist church polity is only a modification of it; and congregationalism in its various forms, in proportion as it advances to an efficient system, is constantly advancing toward the polity of the Confession. The congregational unions, associations, and the like, are approximations to the synod or General Assembly. A thorough revision of the Confession of Faith, embodying Wesleyan doctrines, and expurgating the Manichean elements, would be a noble work; and then the Confession of Faith would be the master-piece of the world.”

Practical Essays.

LIVING LEGACIES.—It is a matter alike of regret and surprise that wealthy individuals, who are benevolently disposed, do not more frequently prefer to make, while living, their own hands their executors, rather than leave the task to the uncertain performance of others, after they themselves are called away by death.

How much good might have been done during life-time with the vast sums of money, which, in many cases of contested wills, have been squandered in litigation, or misapplied to purposes never anticipated by the testator? There are, perhaps, few readers who cannot advert to cases of this kind within the compass of their own knowledge. And how much more durable are monuments of gratitude in living hearts, transmitted to posterity, than costly piles of marble erected in the vain attempt to immortalize a man.

How many worthy and industrious individuals might be patronised and encouraged—how much suffering alleviated. How many widows and orphans comfortably provided for, by a wise application of funds in the hands of living benefactors? We will suppose an individual having at command for benevolent purposes, one, ten, twenty, fifty, or one hundred thousand dollars—were he with this sum to purchase or erect comfortable homes for families, on the condition that when the

yearly rent paid by each family had amounted to the sum expended in the purchase or erection of their home, they should be free owners. How great an amount of good might be done by a living bequest of simply the interest on a given sum for a stated time, at which time the principal would return to the donor, to be again employed on a similar mission, thus creating a kind of philanthropic perpetual motion: and so likewise of other benevolent objects.

Will not some living millionaires take a lesson of wisdom from the folly of some who have departed?—*Advocate and Journal.*

HOW TO SPEND A DAY.—“Begin the day with humble, hearty prayer to God. If your heart is hard, pray the more earnestly that it may be made tender. Read also a portion of God’s blessed word, and try to fix some of it in your memory as food for meditation during the day. Be careful not to let the first part of the day pass away in idleness, lest you have a hurried feeling all the rest of it. If you have a regular employment, do what you can to be forward with it. If your business consist of many things, make out in your mind or on paper a list of all, and put numbers to each according to the order in which it is best to attend to them. Drive your business and it will not drive you. Maintain, at all times, a certain, placid, benevolent and cheerful state of mind. If others lose their tempers, take warning. Study to say something that will cheer the desponding, encourage the timid, warn the headlong and restrain the vicious. Let your words be few and well chosen. If you have any engagement, be punctual to the minute. Suffer not any one to introduce you as “the late Mr. ———.” Beware of the habit of telling long stories. Try to do something good every day. Seek to be in the fear of the Lord all day long. At the close of every day, call yourself to a strict account for the words you have spoken, the deeds you have done, and the thoughts you have had. Humble yourself for all that was wrong. In reliance on God’s grace, resolve to be doubly guarded against the same sins. Pray earnestly for the application of the blood of Christ. Thank God for all his mercies. Adore his glorious name, and commit yourself to him.—*Advocate and Guardian.*

SINGULAR PROVIDENCE.—“About the year 1778,” says his biographer, “Mr. Cecil was appointed to two small livings at Lewes, in Sussex, England. At this time a very singular providence occurred to him on his way from London to serve these churches. He was detained in town till noon, in consequence of which he did not arrive on East Grinstead Common till after it was dark. On this common he met a man on horseback, who appeared to be intoxicated, and ready to fall from his horse. Mr. C., with his usual benevolence, rode up to him in order to prevent his falling, when the man immediately seized the reins of his horse. Mr. C. perceiving that he was in bad hands, endeavoured to break away, but the man threatened to knock him down if he repeated the attempt. Three other men immediately rode up, placing Mr. C. in the midst of them. On perceiving his danger, it struck him, ‘Here is an occasion of faith;’ and that direction occurred to him—‘Call upon me in the day of trouble; I will deliver thee.’ He secretly lifted up his heart to God, imploring that deliverance which he alone could give. One of the men, who seemed to be captain of the gang, asked who he was, and whither he was going! Mr. C. told them very frankly his name and profession. The leader said, ‘Sir, I know you, and have heard you preach at Lewes; let the gentleman’s horse go; we wish you good night.’

Mr. Cecil had about him 16*l.* of Queen Anne’s bounty, belonging to his churches, which he had been to London to receive, and the loss of which would have been to him at that time a large sum; yet his person and property were alike untouched.”

MORAL GREATNESS.—There are two points to test the moral greatness of men. The one is high elevation in prosperity, the other deep depression in adversity. He who, when everything is flourishing, remains the same unassuming, unpretending man, humbly but firmly discharging the duties of his station, altogether devoid of haughtiness and pride; and he who, when everything is prostrated and lost, can retain his self-respect, firmness and resolution, perseveringly discharging present duty, without servility or meanness, is the great man. Such a one is centred in himself. He is a man in the truest sense of the word.—*Ad. and Guar.*

A SMALL DISCIPLE.—There are such. We have seen them. If our readers never saw one, we are glad. We will give a brief description of one, hoping they may be profited by the picture.

1. He has small acquaintance with the Bible. If the actual worth of that book could have been an incitement to a large acquaintance with it, or the earnest injunction of its author to study it had prevailed, there would have been knowledge of it. But they have both failed. The Scriptures are a territory into which he has taken only now and then a hasty ramble. Long and diligent journeying there, to know what might be known, has never been practised. Hence a very small circle of ideas would embrace all his knowledge of the lively oracles.

2. He is very sparing in his attendance upon Christian privileges. Custom, and, perhaps, other motives, make him acquainted with the sanctuary on the Sabbath, but he is seldom discernible on other occasions. This neglect helps to keep him small. If he only had the heart to turn into all the fat pastures that are open to him, he might find ample food, and increase in spiritual stature.

3. His prayers are small. The whole heart and soul is not in them, only a part of it. And when but a small part of the soul is engaged, the prayers themselves cannot be otherwise than small. They do not go largely forth, expanding and increasing, as they must from a heart all on fire with love and zeal. They are fettered and cramped, and are dwarfish. There is nothing of the giant about them.

4. His faith is small. A grain of mustard seed is too large an object for the comparison. If his faith filled but that small measure, Zion would not be long in learning that man's spiritual strength. But he has only dim visions of eternal things. Instead of soaring upward as on eagle's wings, he grovels and creeps. If you were to place him beside some of the men of strong faith that may be found in Zion, you would be surprised at the contrast.

5. He is very small, also, in his charities. They are drops, small drops, and not very near together either. We have heard one commended who gave all that she had, which is a large donation; and of others who have given *themselves*; and of others who have done what they could. All this is large and noble. But this disciple was never found in such company. It is pitiful to see one who is so largely indebted to God's beneficence, as a disciple, and one whose profession implies so much—and one whose hopes embrace so large and glorious an inheritance hereafter—it is pitiful to find charity with him a small affair. It ought to be one of the largest of his Christian graces. Indeed, Paul would have disciples abound in it so much, that it should be like a mantle, covering and binding together all the other Christian graces—the very “bond of perfectness.” We wish this disciple had hearkened to Paul. What a noble position he might have held, compared with the sorry spectacle he now presents.

Now, because all these things are true, we do not see how we can call the person anything else than a small disciple. We looked about for a better name, but could not find one. The Scriptures speak of growing in grace, and of rising “unto the measure of the stature of the fulness of Christ.” But it has not been so in this case. We have to tax charity heavily to hope he ever began to grow at all. We trust there is some life in what so nearly resembles a dead body. But all the indications are so small, that we cannot but have anxiety.

We should like to make a personal address to all the small disciples who read this article. But we have misgivings about its being of any use, because the really small disciple is the last person to suspect his own diminutiveness. He would not dream this article had any relation to him. Hence the shot would fly harmless over his head. We will leave him, therefore, hoping that to some of our readers this account of the small disciple shall be at least of some advantage.—*Boston Recorder*.

MENTAL AND CORPOREAL SUFFERING.—There is a very pretty Persian apologue on the difference between mental and corporeal suffering. A king and his minister were discussing the subject, and differed in opinion. The minister maintained the first to be more severe, and to convince his sovereign of it, he took a lamb, broke its leg, shut it up, and put food before it. He took another, shut it up with a tiger which was bound with a strong chain, so that the beast could spring near, but not seize the lamb, and also put food before him. In the morning he carried the king to see the effect of the cruel experiment. The lamb with the broken leg had eaten all the food placed before him—the other was found dead from fright.—*Id.*

Religious Intelligence.

GREAT WORK IN IRELAND.—The providences of God, as at present developing in Ireland, are truly wonderful. A friend, who has been making a visit there of several months, who was familiar with the condition of things in former years, informs us that the revolution from popery to protestantism, now going on, greatly exceeds anything which he had anticipated. In the South and West, where popery had enjoyed almost universal sway, the emigration and conversion of Romanists have been so great, that in not a few instances the Romish chapels have been closed, because there were none to frequent them, and that many of the priests will be compelled to leave the country for want of employment. In the meantime Scotch colonists are coming in and purchasing the lands, upon such terms as to render this course more profitable than emigration to America. In one instance a presbyterian church had been formed of these colonists, where formerly not a protestant was to be found. Even in Dublin, the ancient stronghold of popery, the changes are going on in a most remarkable manner. During the visit of our informant there were placards about the streets giving notice of nightly meetings to discuss popery, which were attended to a great extent by Romanists. These meetings have resulted in the conversion of many; and one Romish chapel in Dublin has already been closed, because there were no longer any to attend it. In Connaught, where formerly there was no resident presbyterian minister, there is now quite an influential presbytery. A converted priest stated at the last meeting of the General Assembly of Ireland, that in the city of Galway no less than ninety Romanists, who had been acting as teachers in the schools, were then sitting under his ministry in a presbyterian church. The converts to protestantism are termed by the Romanists, "jumpers," by way of reproach. On one occasion, a Romish bishop having employed a boy to carry his carpet-bag, said to him as they went along, "Well, I suppose you are one of the little jumpers?" "No, sir!" replied the boy, "I am a big jumper; for I have jumped over purgatory!"

Our friend also informs us that the Rev. Mr. Warren, the missionary sent to the Romish population of Ireland by our own Board of Foreign Missions, is prosecuting his work with much encouragement. He has been so well received, because of his coming from America, that the friends of evangelization are taking steps to induce the sending out of other missionaries from this country.—*Presb.*

THE JEWS IN ROME.

The Jew in all lands is a wonder, a mystery, and a miracle, but much more so in Rome. There, even in Rome, has God in his mysterious providence, kept the Jew, like the Rechabites of old, with inferior advantages, witnessing against others less virtuous with superior means of grace. There stands the Jew in Rome, with only the law of God to guide him, looking with hope to the future, and spurning idolatry in the midst of a city which has taught nearly the whole world to worship the creature more than the Creator, and to bow done before images of wood and stone. Yes, God has kept them there as witnesses, in the midst of a city drunken with their blood—a city which indeed once, for a short time, was a light to the Christian world, but long has been the persecutor of Israel, the enemy of the believing Christian, and the corrupting city of the whole earth: or, as Luther expresses it, "*Olim janua cali, sed nunc patens quoddam os inferni.*" Hard has been the lot of the Jews in Rome; and, although one or two of the Roman pontiffs have manifested some regard for them, and treated them with some amount of kindness, the majority have trampled them under foot, and persecuted them even almost to the grave. Gladly would they many a time have fled from Rome; but such was not the purpose of God, nor the desire of the crafty priesthood, who made the thrifty Jew pay well for the scanty privileges which were extended to them in the Ghetto of Rome. The English traveller is struck with wonder when he is told that, in the three or four narrow streets of the Ghetto, upwards of 4,000 Jews are said to dwell: other parts of the city are not open to them. During the revolution, indeed, some purchased houses, and some emigrated to other lands; but, if a Jew wishes now to leave Rome, the papal government takes good care that he leaves some of his family behind, as pledge of his future return. Great advantages have often been held out to them, if they would embrace Romish Christianity. But the church of Rome makes annually a great show of baptizing one or two Hebrew converts. She has been furnished hitherto with such a scanty supply of candidates, that it is said the same converts have been baptized several times over, on the same recurring annual festival. And yet efforts are not wanting for their conversion. In

the beautiful church of St. Angelo, in Peschiera, said to occupy the site of the temple of Juno, a sermon is weekly preached to the Jews by one of the priestly devotees of the so-called "Queen of heaven," and Jews are compelled to attend; but, with the bitter consciousness of Rome's persecuting spirit within him, and with ocular proof of Rome's unexampled idolatry around him, we need not say that it is not wonderful that the Jew does not readily become a convert to the church of Rome. Although the Talmud has been almost always a forbidden book in Rome, the Old Testament Hebrew scriptures have never been denied to the Jews; and thus the Jews are the only inhabitants of Rome who have long possessed the holy scriptures in a language which is known to the bulk of the commonalty. Not many of them are Talmudists; but there are few of them to whom the scriptures of the Old Testament are not better known than they are to the bulk of the priestly rulers of the so-called "eternal city." Indeed, the Roman Jews, though as a body also judicially blinded, may be said to be more near to the kingdom of God than other Jews are, being less distracted by the traditions of the rabbies, and, like the Karaites, more confined to the strict letter of God, upon which, indeed, they meditate day and night. It was no little privilege to have the opportunity of making known to some of this interesting remnant of the Jews the unsearchable riches of Christ as the Messiah through whom Jerusalem's "righteousness shall yet go forth as brightness, and the salvation thereof as a lamp that burneth." The Jew of Rome already knows the difference between the English protestant, who loves him, and makes use only of persuasion and argument to convert him, and the persecuting papist who drives him to church to hear a spurious gospel which he disdains to obey.

THE SANDWICH ISLANDS.—About one year and a half after the Declaration of American Independence, Capt. Cook made known these Islands to the commercial world. Humboldt claims that they were discovered in 1542, by a Spaniard, but whether this is true or not, Capt. Cook enjoys the honour of introducing them to the attention of mankind. The mountain peaks of these vast volcanic formations have since been often hailed by many longing eyes, and their fortunes have taken no humble place in the affairs of this world. American missionaries began their labours among them in 1820, and since that time their progress in civilization and piety has been unexampled. A few months since the supervision of our Missionary Board was discontinued, and the Islands, elevated to the enjoyment of no small degree of intelligence and refinement, were resigned to their own religious management. The general supposition now is, that these Islands, redeemed from the worst horrors of barbarism, will seek admission into our Union. Public opinion favours their plea. Connected with us by so many interesting ties; participating in our civilization, institutions and commerce; and related to us in position by their comparative proximity to California, the heart of the country will not fail to welcome them whenever they wish to be incorporated into our National system. Past experience will certainly facilitate this Union. The memory of France and French brandy is yet fresh enough for inspiration, and their advantages from American sympathy, trade and example will stimulate their tendencies towards our confederacy.

No man can doubt that these Islanders have the bone and sinew of men in them. They are capable of vast improvement. They have shown a prompt and hearty interest in the arts and sciences of rational life. No more means have been brought to bear on them than are common in mission efforts, and yet they have progressed in a career of social dignity that stands without a parallel in the records of our race. Thirty years after Christianity had penetrated the heart of the Roman Empire, how little had been done towards arresting the corruption of the Metropolis! Thirty years after the Franks and Britons had heard of the doctrines of the Redeemer, how fierce was their temper and violent their life! Though so much time has been consumed on China, India and other scenes of sacrificing moral industry, yet only a faint light quivers over their darkened and depraved millions. But in these Pacific Islands, faith may challenge sense, and wonders preserve the glory of ancient miracles.

And now, one thing remains to consummate the triumph of this marvellous history. They have native strength; they have art, commerce, shipping; they have homes, schools, churches. And bringing these with their miniature coral continents, they will soon ask for an adoption into our household. Sunk so lately into the depths of barbarism—a prey to themselves and a curse to each other—

they now stand at our side in the vindicated claims of a common humanity, and cover fraternal communion with our States. Here is a theme for thanksgiving day. Here is eloquence for pen and pulpit. Here is an achievement for Republican Philosophy and Republican Christianity, worthy of lofty celebration. And when so large a part of the Nation meets—as it did but a few days since—in its consecrated temples, to return to its acknowledgments for fruitful harvests and peaceful homes, what sublimer spectacle could be presented than the millions of uplifted hands and millions of earnest voices to honor this latest and noblest triumph of truth and virtue!—*N. Y. Times*

A SABBATH CLASS IN GENEVA.—Let us suppose ourselves, on a Sabbath day, in the city of Calvin, and at the *Oratoire*, the centre-point, or heart, of the "Evangelical Society of Geneva." The usual morning service in the church was concluded an hour ago. It is now twelve o'clock noon. The bell was rung for a second meeting, and the church (by no means a small one) is again well filled. But there is something remarkable in the congregation. The seats of the centre area, nearest the pulpit, are occupied by children only—and these occupants number about two hundred. The side-seats of the area, and the galleries, contain a numerous and most respectable congregation of grown-up persons, many of them with their children beside them. But the two hundred children seated together form the Sabbath-class—and these others, old and young, are present as mere auditors. This, then, is the Sabbath school of the *Oratoire*. And now the teacher makes his appearance. He is a gentleman of little more than middle age. His expression is striking and engaging. It indicates a quick mind, with a deep under-current of calm, studious thoughtfulness: and it attracts you by its unmistakable benevolence and gentleness. This is the Rev. Dr. Gausсен, Professor of Systematic Theology in the Theological School of Geneva. He is a man of acknowledged eminence among evangelical Protestant authors, besides enjoying a deservedly high reputation as Professor in the Theological School. He undertakes no stated duty as a preacher, but every Sabbath day he teaches this class of children in the *Oratoire*, and his school-meeting, or *Catechisme*, attracts regularly a very numerous and attentive audience. But let us see how the school is conducted.

Having had the privilege of being present in the *Oratoire* one sabbath some time ago, we will briefly describe what we then witnessed. The whole company having sung a portion of a psalm, Dr. Gausсен, who stood in the passage immediately in front of the pulpit, offered a short and simple prayer. He then heard the subject of lesson repeated by the children verse by verse. The subject of lesson was Luke ix. 18-27—"Whom say the people that I am?" &c. Let Sabbath school teachers refer to the passage, and say whether they think it a very easy one to handle in a Sabbath school. It scarcely falls within the category of "good subjects for lessons," of which we hear so much at meetings of our Sabbath school societies. And yet we shall find that the class in the *Oratoire* found it full of interest and instruction. But we anticipate. The manner in which the scholars were called up to repeat the verses was most singular. On a table before him, Dr. Gausсен had a glass vessel, containing slips of paper, on each of which was written the name of a scholar. He drew forth one of these slips and read the name upon it, whereupon the child, so called by lot, rose and repeated a verse—and in the same manner for the verse following. The children repeated their verses without the slightest hesitation, and in a clear, audible voice, betraying no bashfulness, and, at the same time, in a respectful and properly reverent manner. The verses being repeated, Dr. Gausсен stated the heads under which he would arrange the lessons from the passage. These were the following:—1. Christ in prayer (ver. 18;) 2. His question to the disciples, and their answers (ver. 18, 19;) 3. His reply and command (ver. 21;) 4. The reason for this command (ver. 22;) and 5. the duty of the disciples (ver. 23-27.) The teacher then proceeded to enlarge upon these topics. He addressed himself exclusively to the children. His exposition was frequently broken by a question proposed to the class. A boy or girl would volunteer to it, and, rising, would modestly give the answer. Several of the answers astonished us by the knowledge of scripture and the ready acuteness which they displayed. The answerer was sure to be encouraged by an affectionate *bien, mon cher—tres bien, tres bien, ma chere*. Dr. Gausсен was remarkably simple in his expositions and illustrations, and entirely succeeded in arresting and sustaining the attention of the class. The peculiarities in his mode of teaching which

most impressed us were, first of all, the affectionateness of his whole address (and while it was affectionate it was the very opposite of childish;) and, secondly, that he did not attempt to say anything strange, or to reach the hearts of the children by anything else than by sense and affection. We were particularly struck with some of his remarks on the first head. He said that "Christ in prayer" supplied us with (1) consolation, and (2) an example; and, in treating of the former, he referred to the truth that Christ—that same Jesus—is now as actively engaged in our behalf as He was while on earth—"ever living to make intercession for us;" and compared Him to a brother standing at the right hand and enjoying the unlimited favour of a monarch, to whom we had to present our requests, and before whom, but for that interceding brother (though our having that intercessor was owing to that monarch's love) we could not stand. The exercises of the school were concluded with prayer and praise.

Now, it is particularly to be noticed by Sabbath school teachers, that Dr. Gaussen, this able and experienced professor, does not come to this class without due preparation. His lectures to children are the result of study specially undertaken on their account. And his object is not to make a display of his own learning—not to make an exhibition of himself—but to present to the children with affectionate earnestness, and in an intelligible and simple manner, the plain but precious lesson of wisdom which the Scripture suggests. The consequence is, that his lectures or lessons are always impressive and good. They are not only listened to with attention by the children, but a large auditory of adults is attracted to hear them; and more than that, one of the works by which Dr. Gaussen's name is extensively known and honoured throughout Europe, is little else than a report of sabbath school lectures. Some years ago, he took as subject of lessons to his class the book of Daniel. A short-hand writer attended, and reported his words as he uttered them. This report, thus taken, was revised by Dr. Gaussen, and then printed. And in that way the much valued and very popular volumes of "*Daniel le Prophete*" were given to the world. It is as we peruse these volumes that we discover what a high value Dr. Gaussen attaches to the sabbath school teacher's employment. We find how carefully he himself prepares his lessons. He frequently alludes to what he had read, and what thoughts had occurred to him as he was engaged in his preparations.

If sabbath school teachers always acted on the same lofty views of the importance and dignity of their office as does Dr. Gaussen, would not the sabbath school soon acquire a higher position in the estimation of the church, and of the world generally?—*Glasgow S. S. Union Mag.*

THE PRESBYTERIAN CHURCH IN IRELAND.—The following will be interesting to very many of our readers. In 1853, Dr. Killen, one of the Professors in the College at Belfast, writes:—

"Never, at any former period, was the Irish Presbyterian Church in a position so hopeful as that which it at present occupies. The union of the two synods led to a union of some of the smaller congregations previously connected with them, and the famine for a time pressed heavily upon the whole population; but the work of the church extension has continued to make steady progress, as there are now connected with the Assembly five synods, thirty-six presbyteries, four hundred and ninety-one congregations, and five hundred and thirty-three ministers. The united church has enlarged the number of its missionaries to the heathen, and has established, in addition, a mission to the Jews, a mission to the British colonies, and a mission to the Roman Catholics of Ireland. Though it has yet reached but 'the day of small things,' it at present raises, for its missions and missionary schools, contributions amounting to about nine thousand pounds sterling per annum. It has improved and enlarged its course of theological instruction for students going forward to the ministry, and it has this year (1853) completed the erection of a Presbyterian college in the capital of Ulster."

Obituaries.

DIED, on the 21st of July, 1853, at her residence in Perry county, Illinois, Mrs. AGNES ADAMS, wife of Abraham Adams, in the 52d year of her age.

Her husband and family emigrated from Lincoln county, Tennessee, in the year 1835, and settled in the neighbourhood of Eden, under the pastoral care of Rev. Samuel Wylie. She was an eminent example of the connexion that subsists between a holy life and a happy death. Her youth was characterized by the reading and study of the Bible. She had committed the Larger and Shorter Catechisms to memory, and could repeat the questions and answers of each distinctly. Her strong inquiring mind was stored with a fund of theological knowledge beyond what is ordinary. The writer noticed when she was but fifteen years of age the readiness and clearness with which she expressed herself on being asked: "What was the altar on which Christ offered himself?"—"Not the cross, but His own divine nature, which sanctified the gift." She was as exemplary as she was intelligent. By public attendance on the public, social, and private ordinances of God, she manifested her delight in that place where God's honour dwells. The Reformed Presbyterian church, especially the congregation of Eden, has lost a tried friend. But to her husband, and children, and friends, who knew her best, the loss has been greatest. But all have the consolation of believing that their loss has been her great gain. In social intercourse, her desire to give the conversation a religious turn, was easily seen, when the occasion was suitable. Soon after the commencement of her last sickness (which was cancer,) she seemed to be fully aware that her end was drawing near. Her suffering was great, but she resigned herself with patience seldom witnessed. Having familiarized herself with death when it came, it was no new thing to her. When asked about her prospects of future happiness, she replied—"My hope is good;" adding—"I know in whom I have believed." Of the all-sufficiency of Christ's atoning sacrifice, she was fully convinced. Her fortitude and perseverance were great. In her the poor and suffering found a sympathizing friend. In a case of cholera, when friends had forsaken, and where the face of a female had not been seen, she boldly sacrificed her own ease for the comfort of the afflicted family. She would ride ten miles to convey information to the panting fugitive, whereby he could elude his pursuers. "The tree is known by its fruits."

May you and I, dear reader, be found when our Lord comes walking in the footsteps of those who, "through faith, inherit the promises."

A.

Died, in the city of Philadelphia, Sept. 11th, 1853, JOHN BEATTY, in the 68th year of his age.

The subject of this notice was born in Tamney-Martin, parish of Maghera, county Derry, Ireland. At an early age, while yet in infancy, his father was removed by death; but under the influence of a religious mother, the infant mind was early directed to the Father of all. While yet in the days of boyhood he manifested an attachment to the Bible, and at the age of eighteen publicly professed Christ by becoming a member of the Presbyterian Church (General Assembly) in the town of his birth, and during the long period of fifty years that profession was maintained; and the humble, earnest, pious Christian exemplified in his life, and at his death, that the doctrines of our holy religion, as applied to the soul by the Spirit of God, are life-purifying and soul-saving.

With his family, a wife and six children, he came to this country in January, 1850; and shortly after was received into the communion of the Fifth Reformed Presbyterian Church in this city, now under the pastoral care of Rev. A. G. M'Auley.

He was a man, not of much pretension nor many words; but he was better—he was a man of God. Secret prayer was his fort; and we are told by those who long knew him in the land of his birth, as well as in that of his adoption, that few men were more respected for integrity of character. The communion of the people of God he loved much; and even when advancing near to the threescore years and ten, would sit in child-like simplicity to hear the story of the cross. For a few months previous to his departure he was much debilitated in body, the earthly tabernacle gave indications that soon the building would fall, but the sooner the better; and the immortal man was developing itself as soon to arrive at the full stature of the perfect man in Christ Jesus.

His disease, finally, was of a complicated nature; and though occasionally suffering extreme pain, a single murmur was never heard fall from his lips. We saw and conversed with him almost daily, and sometimes oftener, for the last two weeks of his life; and we think but few are the instances on record where the sustaining power of Christianity has been better exemplified than in the life, sufferings, and death of this humble follower of Jesus.

On the morning of the day on which he died (being Sabbath) we saw him. It was evident he was soon to be removed. He knew it, and spoke of its being our last visit, but to him the sting of death was gone. Being raised in the bed, he bade us farewell, saying, "I shall soon be with my Saviour. I am almost home, I am only going a little before you, and I hope our next meeting will be in heaven." In a few hours after, his work having been done, the disembodied spirit was in the presence of God, to enter upon, and enjoy the beatitudes of a Sabbath in heaven. "Blessed are the dead who die in the Lord." A.

Miscellaneous.

REV. JOHN BERRIDGE.

We have been reading with interest, in some of the numbers of the *New York Observer*, a biographical sketch of this wonderful man, the author of "*The Christian World Unmasked*," a book which we highly value, and which many of our readers may have in their possession. The following extract from the number of Nov. 3d, will, no doubt, gratify our readers, and serve as a specimen of his style as a preacher and correspondent.—ED.

Berridge was full of pious humour, and could scarcely write or speak without giving expression to it. But, as has been well remarked of him, "his wit never wounded a penitent, nor hardened a sinner. It disturbed many a solemn drone, and mortified the self-righteous; but it never intimidated the humble, nor led the weak to confound Methodism with hypocrisy. He was constitutionally mercurial, and his perfect scholarship as a classic enabled him to give point to piquant thoughts—for he was equally familiar with Aristotelian and Aristophanic Greek; and there will be some buffoonery whenever the latter is understood. He did not, however,

"Win a grin, where he should woo a soul.
He often caused a smile, that he might create a tear."

As a specimen of his mode of preaching, the following brief outline will show how he arrested the attention of the rustic multitude who crowded to hear him. In a sermon on the words—"Ye are our epistles," after a short introduction, he says:—"In an epistle there must be *paper*, or *parchment*; a *pen*; *ink*; a *writer*; and *somewhat written*.—"1st. The paper, or parchment, is—the *human heart*; which, some people say, is as clear as a white sheet of paper; but, if it be so on the one side, it is as black as sin can make it on the other.—2d. The pen may be compared to the *ministers* of the Gospel; and many of them are willing to acknowledge themselves very *bad pens*, scarcely fit to write with. They have been trying for many years to make good pens at the Universities; but after all the ingenuity and pains taken, the pens which are made there are good for nothing till God has nibbed them. The best of pens want mending. I find that the poor old one that has been in use for a long while, and is yet employed in scribbling, needs to be mended two or three times in a sermon.—3d. The ink is the influence of divine grace on the heart. Sometimes you perceive the pen is exhausted, and almost dry. Whenever any of you find it so, either at Tabernacle, St. Ann's, or Tottenham Court Chapel, and are ready to say, 'O what a poor creature this is; I could preach as well myself;' that may be true; but, instead of these sad complaints, lift up your hearts in prayer for the poor pen, and say, 'Lord, give him a little more ink.'"

He then shows that the best of pens cannot move themselves; that these pens must be moved by Christ—by his Holy Spirit; and when *he* moves them the strokes can never be obliterated. So also, that there must be somewhat written; especially, repentance, faith, and holiness. "Repentance is written with a broad-nibbed pen, in the old black letter of the law, at the foot of Mount Sinai. Faith is written with a crow-quill pen, in fine and gentle strokes, at the foot of Mount Cal-

vary. Holiness is gradually and progressively written; and when this character is completely inscribed, the epistle is finished, and sent to glory."

Sermons of such an outline were admirably fitted, with an impressive mode of delivery, to draw full houses in the metropolis, as well as in the rural parishes. Matthew Wilkes, who knew him well, says: "His stature was tall, but not awkward; his make was lusty, but not corpulent; his voice deep, but not hoarse, strong, but not noisy; his pronunciation was distinct, but not broad. In his countenance there was gravity without grimace. His address was solemn, but not sour; easy, but not careless; deliberate, but not drawing; pointed, but not personal; affectionate, but not fawning. He would often weep, but never whine. His sentences were short, but not ambiguous; his ideas collected, but not crowded. His whole manner and person were agreeable and majestic."

Shortly after his conversion to Calvinism, in 1772, he wrote and published "The Christian World Unmasked"—a work that has frequently been republished both in England and America. It was designed to meet the various errors of Arminianism that find a welcome in the hearts of the unregenerate, and to answer the popular objections to Calvinism. It is colloquial in its style, and simple in its language. The man who wishes to know what he must do to be saved, can scarcely have a better book put into his hand. It contains just enough pleasantry to keep up his attention, and is admirably calculated to expose the refuges of lies into which a carnal mind is ever ready to fly. Though not prepared to endorse all its opinions, we subscribe most heartily to the general views there presented. With a few explanatory notes, it would bear a republication now, and be read with interest and profit.

A work so decidedly Calvinistic was not suffered to pass in silence by the friends of Mr. Wesley. A portion of it was reviewed by Mr. Fletcher, in the "First Part" of his "Fifth Check." The "Second Part," of the same Check was directed entirely to an attempted refutation of Berridge's book. Though opposed to Mr. B. in doctrine, the Vicar of Madeley speaks in terms of the highest respect of his opponent. Berridge had said before the Check was published, "He will not draw a reply from me." And he kept his word.

Among the numerous individuals whose characters were more or less formed on Mr. Berridge's model, we must enumerate the celebrated ROWLAND HILL. Their acquaintance commenced in December, 1764. Rowland was a commoner of Cambridge University, and, though most honourably connected, much annoyed on account of his piety. Berridge heard of it, and invited him to an interview. They met at Grandchester, one mile from the University. The Christmas holidays were spent by the admiring youth at Everton, in the society of the good Vicar and his friends. From that time Rowland attached himself to his ministry, riding over every Sabbath to the vicarage, and returning in season for the College Chapel. No severity of weather scarcely could keep him from his weekly visit. It was mainly owing to the intimacy thus begun that Rowland became so peculiar in his mode of speech. Much of his eccentricity was unquestionably derived from the good old Vicar of Everton, whom he never ceased to love and admire. After his death, Rowland used to say, "Many a mile have I rode, many a storm have I faced, many a snow have I gone through, to hear good old Mr. Berridge; for I felt his ministry, when in my troubles at Cambridge, a comfort and blessing to my soul. Dear affectionate old man! I loved him to my heart."

Deeply, too, did the "dear affectionate old man" love "Rowly" also. He kept his eye upon him, cheered him in his trials, and urged him on in labours for Christ.

He corresponded with him constantly, and was his principal counsellor. This correspondence contains many pithy sayings and valuable suggestions, and shows the spirit by which he was actuated. When Rowland Hill was perplexed by the refusal of no less than six bishops to admit him to orders, Berridge wrote to him, Jan. 19, 1770, as follows:—"When the cloud seems to move towards any place, prepare to follow it; but pray still to be kept from the delusions of your own spirit, and from the wrong counsels of others. Be not anxious about orders; they will come as soon as wanted; nor be anxious about anything but to know the Lord's will, and to do the Lord's work. One of your Master's titles is Counsellor, and a wonderful Counsellor he is. Therefore ask no counsel, and take no counsel, but of the Lord; so shall you walk more evenly than if you had the whole congregation of gospel divines at your elbow every moment to advise you." Again he writes, "It may possibly grow more dark before it clears up. The darkest moment in the whole *nucthemeron* is just before the break of day."

In a letter to Lady Huntingdon, May 8, he says, "I find you have got honest

Rowland down to Bath: he is a pretty young spaniel, fit for land or water, and has a wonderful yelp. He forsakes father, and mother, and brethren, and gives up all for Jesus, and I believe will prove a useful labourer, if he keeps clear of political snares."

On the same day, in a letter to Mr. Hill himself, he pours forth a full tide of affection for "Dear Rowly," whom he styles his "second self." "How soft and sweet," he says, "are those silken cords which the dear Redeemer tunes and ties about the hearts of his children! How different from mere natural affection, and how much more from vicious self-love. Surely it is a pleasant thing to love with a pure heart fervently, and something of this love I feel for you, which brings a melting tear into my eye, and refreshes my very body as I write." He then urges him on to "thrash the mountains." "Go forth, my dear Rowly, wherever you are invited into the devil's territories; carry the Redeemer's standard along with you, and blow the gospel trumpet boldly, fearing nothing but yourself. If you meet with success, as I trust you will, expect clamour and threats from the world, and a little venom now and then from the children. These bitter herbs make good sauce for a young recruiting sergeant, whose head would be lifted up with pride, if it was not kept down by these pressures." "Make the Scriptures your only study, and be much in prayer. Labour to keep your mind in a heavenly frame; it will make your work pleasant, and your preaching, and your conversation savory. Now is your time to work for Jesus; you have health and youth on your side, and no church or wife on your back. The world is all before you, and Providence your guide and guard. Go out, therefore, and work while the day lasteth; and may the Lord Jesus water your own soul, and give 10,000 seals to your ministry."

A few months later he advises him to make the best of his time: "whilst the Lord affords travelling health and strong lungs, blow your horn loudly." "I do not invite you to Everton when you come to Cambridge, because a man who has possession of my heart may enter my house without a call."

Rowland was married and ordained a deacon, in May, 1773, and after a short preaching tour received a letter from Berridge, in which he says, "The lampoon published against you," alluding probably to one of Fletcher's Checks, "is a blessed omen of good, that God intends to honour you. Luther used to say, when the Lord had fresh work for him, a strong trial was always sent beforehand to prepare him for it by humiliation. Study not to be a fine preacher. Jerichos are blown down with rams' horns. Look simply unto Jesus for preaching food; and what is wanted will be given; and what is given will be blest, whether it be a barley or a wheaten loaf, a crust or a crumb. Your mouth will be a flowing stream, or a fountain sealed, according as your heart is. Avoid all controversy in preaching, talking, or writing: preach nothing down but the devil, and nothing up but Jesus Christ."

We are at no loss to account for the peculiarities of Mr. Hill, and the laborious course of life which he chose to pursue, notwithstanding the position and wealth of his family, when we are thus made acquainted with the character of his chief counsellor, and learn that Berridge was the model of the Cambridge student.

FRANK.

MERLE D'AUBIGNE.—A correspondent of the "New York Commercial Advertiser" thus describes the great historian of the Reformation:—

"He is a tall, erect, fine-looking man of sixty years of age, of dark complexion, and dignified and commanding mien. His appearance indicates at once a lofty and massive intellect, great passional susceptibility, conjoined with the utmost vigour, determination and earnestness. He is evidently a first-class orator, and through all the conscious restraints of speaking in a language with which he is more conversant than his modesty would bring him to believe, (English,) his hearers can feel the sweeping power of that religious fervour, which burns and glows in all his rapid sentences. His words and phrases are pictures. There is the same rapid style of reasoning which marks the French mind, unrestrained in its glowing impulses by the dry, anatomical formalities of the regular syllogism, so congenial to the Teutonic and Anglo-Saxon mind. There is also a beautiful and simple philosophical analysis streaming through all his golden pictures, connecting the beautiful truths of the gospel that float on the clear and shining stream of a chastened consciousness."

[From the Evangelical Repository.]

UNION THANKSGIVING MEETING.

It is now three years since some of the brethren of the three Reformed churches that have had the subject of union before them, suggested the propriety of holding on the afternoon of Thanksgiving-day a Union Meeting, for prayer and conference. This suggestion, when presented to the consideration of the brethren of these three churches, met with an immediate and cordial response. Accordingly, we have had three of these meetings, and we are happy to state that they have all been of a most interesting character. The first one was held in the First Reformed Presbyterian church. The meeting on that occasion was opened with prayer by the Rev. Dr. Wylie. We shall never forget the appearance presented by this venerable servant of Christ on that occasion, as he stood at the head of this meeting, and, with all the fervency of one who felt that in all probability it was the last time in which he would be permitted to meet with his brethren on such an occasion, carried them, as a father would his children, to the throne of grace, and there poured out his soul in their behalf. It was, indeed, *the last time!* Before the next meeting that venerable form was sleeping in the grave, and his spirit, we trust, taking part in a union Thanksgiving meeting, where no thought of differences or separations can ever disturb the sweet harmony of its exercises.

On that occasion, too, a letter was received and read from a dying ministerial brother, expressing his deep regret that he was not permitted to unite with us on the occasion, and urging upon all who should take part in the exercises the cultivation of a spirit of brotherly love.

These circumstances could not fail to make that meeting a peculiarly impressive one; and we are very sure that all felt that it was indeed good to be there. Our next meeting was held in the First Associate Reformed church. In addition to the ordinary exercises of the occasion, a letter was read by Mr. G. H. Stuart, from a Hindoo who had been, by the instrumentality of the missionaries of the Reformed Presbyterian church, turned from dumb idols to serve the living God. The letter was addressed to Rev. J. B. Dales, D. D., whose name had been given to the writer by the missionaries, as a token of respect for the interest taken by the congregation of which he was pastor, in their missionary operations.

On last Thanksgiving day we had the happiness of meeting the brethren in our own church. On the platform of the pulpit there were about a dozen of ministers, while every part of the house below was occupied by members of the several congregations connected with these three denominations. The exercises of the meeting consisted of prayer, and singing, and addresses. The addresses were delivered by Rev. Theodore Wylie, of the Reformed Presbyterian church, Rev. Mr. Armstrong, of the Associate Reformed church, and Rev. Thos. H. Beveridge, of the Associate church, and were listened to with evident marks of interest.

After the conclusion of the ordinary exercises, Mr. Geo. H. Stuart, a ruling elder of the First Reformed Presbyterian church, offered the following resolutions, the reading of which he prefaced with some very appropriate remarks. The resolutions were put to the meeting, and carried unanimously. They are as follows:—

Resolved, 1st, That we record, with thanks to Almighty God, his great goodness in bringing us together for prayer and Christian conference the third time on successive days of public Thanksgiving.

2d, That the interest which these meetings have excited among the members of the three churches, here represented, leads us to anticipate an increase of the spirit of love, harmony, and union, and to look forward to our being united in one holy communion at no distant day.

3d, That we hail with joy all efforts to engage these churches in united efforts to send the gospel to the heathen world, believing that thus engaged, we shall soon forget all minor differences.

4th. That our next meeting, for continuing these delightful exercises, shall be held (D. V.) on the afternoon of next Thanksgiving-day, in the Rev. Dr. Crawford's church, and that Rev. Dr. Crawford, and Rev. Messrs. Armstrong and Beveridge, with Messrs. J. R. Dickson, A. H. Julian, and H. Alexander, be a committee of arrangements for the occasion.

We have thus laid before our readers a brief account of these meetings, that they may see that though we are not organically one, we are one in affection. May this happy state of feeling long continue; and, at last, by its attractive influence, bring together into one organic whole the kindred parts that are now dissevered. Our hopes in reference to this matter have often been sadly disappointed, but they have not been extinguished, and they never will be as long as we can see such manifestations as it has been our privilege to witness on the last three Thanksgiving Days.

A MISSIONARY SABBATH-SCHOOL.

A ministerial brother, who has proved himself a very valuable missionary labourer, sends us the following account of a Sabbath-school in one of the frontier regions of our country:—

“Knowing the deep interest you take in the spread of the glorious gospel, and your cordial approbation of every proper means used for diffusing the savour of Christ's name, a short description of what may properly be denominated a missionary Sabbath-school may be interesting to you and many of the readers of the Banner. The place where these children are assembled weekly is a small log-house, hard by a pine grove, on the road leading from Ogdensburgh to Canton, St. Lawrence county, N. Y. The way in which it was commenced, and the children who compose it, make it doubly interesting.

Its origin is owing to a suggestion made by a lady, living in the vicinity, saying, “Why could not something be done with these children? They are smart, why not turn their smartness to account, by getting them to learn the precepts of the Bible?” Accordingly the children were collected together. Most of the children attending here belong to parents connected with no church, who never had the advantages of a religious education; many of them spent the Sabbath as a day of amusement. And now, although it is but a short time since its commencement, it is most gratifying to see the change. The last time we had the pleasure of visiting this little flock, you could hear them quite a distance from the house singing to the praise of God. We were told that some of the children had not gone home from school, but waited, so great was their anxiety to be in time for the evening meeting. Another pleasing feature in connexion with this seminary is, that the children's zeal seems to call forth that of the parents, whose shadows seldom darkened the house of God from

one year's end to the other. You could now see them taking their seats under the droppings of the gospel. They begin to see that the gospel can make a change, and a great one, too, upon man. This little school is drawing the attention of many from a considerable distance, who love such scenes. Amongst others might be mentioned Mr. Marshall, a pious elder of the Associate Presbyterian Church, whose presence and affectionate instructions cheer the children almost every night. The course of instruction pursued here may also be interesting. The book of Genesis they have commenced; they repeat several questions in the Assembly's Catechism; they also recite a Psalm, and then sing it to a tune given out the previous night. A specimen of the questions and answers the night we visited them:—How many covenants are there? Ans. Two. Which was first revealed? Ans. The Covenant of Works. Who were the parties in the first Covenant? Ans. God and Adam. Did Adam stand alone? Ans. No. He stood as a public head to all his posterity. How many features do you observe in the first Covenant? Ans. Four; a seal, condition, penalty, promise; and so on—questions and answers of a similar kind. This little incident tells us how anxious we should be in seeking opportunity for doing good. Readers of the Banner, are there no smart children running around carelessly on the Lord's day, whose smartness, by your instruction, might be turned to good account? Who can set bounds to the influence of one boy brought thus to the knowledge of Christ? Like the stone cast into the calm pool, creating a ripple that stops not until it laves the margin, so the records of eternity only will tell the influence of your humble endeavours to do good.

G.

RIGHT AND SEASONABLE.

A zealous and efficient member of one of our Western churches sends us the following extract from the Vermont Chronicle, which we commend to the attention of all our readers. Dishonourable and disgraceful as it is, there are many professing, and often very noisy Christians, who are willing to be fed with spiritual food entirely at the expense of brethren not more able to bear the cost than they are. It is time that false *delicacy* should be laid aside, and the sense of *duty* appealed to. We hope that the remarks which accompany the extract may arouse attention.

Right and Seasonable.—The Vermont Chronicle states that a few days since an Ecclesiastical Council was called, according to congregational usage, in Chelsea street; to advise concerning the dissolution of the pastoral relation between the minister and the church of that place; also to answer the following question, “What is the duty of the church toward those members who refuse to bear any share in the expenses of the church?” Below we give their answer, which we regard as righteous, and worthy the attention and imitation of many of our own churches.

“The Council have also considered the second question proposed by the church in their letter-missive—‘What is the duty of the church toward those who refuse to bear any share in the expenses of the church.’ After hearing patiently what statements the minority, or a

part of them have been disposed to make to the Council, they are unanimously of the opinion that the views and wishes of those members, in consequence of their having withdrawn their support from the church and the pastor, are not entitled to respect in determining the question whether the pastor should be dismissed. They have placed themselves in a position which requires that no weight should be attached to their opinions and feelings on the first question. If they had continued steady and good supporters of the ministry of the Word in their church, then we should have felt obliged to give their views a fair consideration, and they would have unquestionably exerted a strong influence on the minds of the Council.

“The Council are also unanimously of the opinion that it is the duty of all members of a church to support the institutions of the church, each in proportion to his ability, and that those members who have refused to bear their proportion in the expenses of this church are guilty of a serious violation of their covenant engagements, have not sought and do not seek the prosperity of the church, and have subjected themselves to its discipline; and the Council do advise this church, in view of the present circumstances, in view of the well-being of the church, and of those delinquent members, who have apparently made a factious opposition to the church and to its pastor; that they proceed immediately and unitedly, in a spirit of Christian love and fidelity, and with much prayer, and without being drawn off to the consideration of any side issues or questions, to commence and carry forward a gospel labour with these offending brethren having withdrawn their support from the church, until they are brought to see, and with true and hearty repentance to confess their wrong, or until their continuance in this wrong renders necessary the painful act of excommunication. The Council believe this to be the only course left to the church to preserve its purity and its healthy moral influence in this community.”

“I enclose a piece taken from the Vermont Chronicle, which applies so well to some of our members who read the Banner, and would ask to have it inserted in the next Banner, hoping that any who are remiss in the discharge of that duty—supporting the gospel—may thereby be admonished to fulfil their vows as members of the church, and give as they are able, something, even if it be the widow’s mite, for the support of the ambassadors of Christ. When I see such a production coming from Congregationalists, I think those calling themselves Reformed Presbyterians should be made to blush, knowing that they have lived in the church for years, and not paid one cent for the support of the ministry. I know individuals who must say ‘*Guilty*,’ when they read this extract.”

J. C. M.

PROCEEDINGS OF A MEETING HELD IN THE FIFTH REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA.

An interesting meeting was held in the Fifth Reformed Presbyterian Church, York street, Philadelphia, on the second day of January, 1854. In order to testify their respect and affection, a purse containing a large sum of money was presented to the pastor of the church; and Mr. Robert Steenson, 1854.—4

on behalf of the congregation, made the following address, to which the reply of Rev. Mr. M'Auley is subjoined. May the good feeling thus manifested long continue, and may both pastor and people rejoice together in the good work of the Lord!

Reverend and Beloved Pastor,—In obedience to an appointment of the congregation I now rise to address you, with feelings of regret, mingled with those of pleasure. I regret that I have been chosen by the congregation on this occasion, as I feel inadequate for the duty now devolving upon me; yet I feel a pleasure, because we, as a congregation, have an opportunity of conveying to you on this occasion, (however feeble that may be,) an expression of our deepest gratitude for your labours amongst us as a faithful minister of the gospel of Jesus Christ. Although it would be impossible, by any tribute of respect, to convey to you on this occasion the feelings of the congregation, yet we beg your acceptance of a small present—a purse—and in it the sum of one hundred and twenty-five dollars, in gold.

Permit us, reverend and dear sir, to trespass upon your patience a little longer.

Previous to your ordination over us, we had struggled over two years and seven months without a stated pastor. Could we only lift the veil which hides from our eye of flesh the designs and the doings of the Almighty, what a deep interest it would confer on every thing that befalls us! God had something to accomplish by the delays we experienced, and by the pleasure that we now feel in having you, reverend and dear sir, as a pastor, placed over us in the Lord. When you took charge of us we were a small flock, without a shepherd, about forty-seven members. We now number one hundred and twenty-four. With the blessing of God on your labours, we have increased. Your untiring exertions in the cause of your Divine Master, your regular attendance on our weekly prayer-meetings and our monthly concerts for prayer, your frequent visits to our Sabbath-school, your monthly examinations of its scholars, the interest you take in all the missionary movements of the church, your defence of the religion we profess, (for the truth of God has in all ages encountered the world's deep hatred and enmity.) When Christ lived and taught on earth, His claims were broadly challenged, His doctrines rejected, and His efforts to advance the cause of salvation either openly contemned, or regarded with secret aversion. The aspect of infidelity, in our own day, is in several respects dangerous, as well as menacing; the assaults on revealed religion have often been conducted with much tact and consummate ability; the book of nature has been industriously ransacked for evidence against the book of revelation. Heaven and earth, the stars, in their courses, and the strata of the solid globe, have been summoned to sustain the pretensions of atheism, or invalidate the testimony of Scripture. Learning, the most profound and extensive, is now employed to destroy the credibility of God's Word. Disdaining to found on the authority of mere versions, however accurate, the infidel proudly intrenches himself within the precincts of the sacred originals; full of lettered importance, he confidently and proudly tables his challenge to the friends of Divine Revelation in our own city. You, reverend and dear sir, have gone forth to meet him, not as a

mere debater on the platform, nor as a controversialist through the public press, but you have chosen the pulpit to defend Christianity, and as one who, ready to give an answer for the hope that was in him, it is too premature to form an opinion how you may acquit yourself in the series of discourses yet to be delivered; but in one part of them, complete in themselves, you have proved, by the power of solid argument, the necessity of a revelation from God. All these things, dear sir, have endeared you to us as a workman that needeth not to be ashamed. But we have higher motives than those just mentioned for appreciating your work of faith and labour of love amongst us: the interest you manifest for the salvation of our immortal souls, your faithful warnings, your soul-stirring appeals, your exhortations to shoot ahead of all earthly anticipations, to pierce the dark barrier which separates time from eternity, to possess our whole hearts with the realities of another and a better world. That you may be long spared to go in and out before us, leading us to the green pastures of the gospel, and pointing us to the Lamb of God that taketh away the sin of the world, and when God has served his purposes with you here, when your labours among us are at an end, when your warfare is accomplished, that you may have an abundant entrance administered to you into the kingdom of our Lord and Saviour Jesus Christ, and then receive the palm of victory and the crown of glory, will ever be the prayer of this congregation.

REPLY.

Sir,—I look around, and look in vain, I search, and it is beyond me to discover, from what source language may be culled to express, in a manner suitable, the emotions now excited in my mind by the scene which here we are called to witness. Language is inadequate to the task. Such scenes as these—such tangible expressions of fraternal love, and such words of consolation, must remain unanswered; they are only to be treasured up in the feelings and affections, and lie there as precious relics of the past. Sir, the results of to-day unfold a secret worth disclosure. I knew I had, to a large degree, the warm and affectionate regard of the people of my charge; for although my time among you yet is short, being now but nine months since I was ordained and installed pastor of this congregation; yet, on previous occasions, I have had from many of you some potent and tangible expressions of such regard and good will, and now to-day another seal is stamped upon our union; and this, sir, was not requisite either on the part of the congregation or myself, as a pledge of the love that already exists between us as pastor and people; it stands, moreover, as an additional knot, to preserve, unbroken, the ties already in existence.

It is not, sir, the intrinsic value of the purse and its contents, that I now hold in my hand, nor even this, added to a more than equal, received on a previous occasion, that I esteem so highly; it is the feeling that actuates to the gift, and that to me is more valuable and encouraging even than "much fine gold."

You have noticed in your address, in a flattering manner, our progress during the past nine months. It is true, at the beginning of

that period our number was small, and by the blessing of God we have already considerably increased; but "not unto us, O Lord,—but unto thy name give the glory." We have—in the language of our worthy treasurer—already uttered in your hearing, and let me say, to whom this congregation is largely indebted for its present financial prosperity—we have only tried to do our duty. You speak, also, of my visits to the Sabbath-school, and my monthly examination of its pupils. Sir, I regard the training of the young as a very important item in the work of the ministry, and I look upon a properly regulated Sabbath-school as one of the chief aids to the church; here are her members trained up, and here many of her ministers receive not only the first rudiments of Christian theology, but here, also, many of them receive that which leads them to dedicate themselves to the public service of God in the gospel of his Son.—But in our own school my labours are not much required. To you, sir, as its worthy superintendent, does all the honour belong; and here your time, your influence, and more—is readily and freely given, and your work and labour of love in this sphere—as in others—is not without a high appreciation by the pupils, the teachers, the congregation, and myself; and if either my visits or labours with you help to strengthen your hands, I rejoice. There is only one other point in the address to which I would at present refer—that of the course of lectures on the evidences of Christianity. We have, as you have eloquently referred to, the enemy in our midst; and his aggressions are fast and powerful in the community. He has been met on the public platform, and nobly defeated; but, sir, I believe we need much more preaching on the fundamental doctrines of Christianity; and if there be a part of the present divided Presbyterian Zion that is called upon more loudly than another to maintain and defend these truths, it is the Reformed Presbyterian Church—we who claim to be the descendants and the maintainers of the principles of those who fought, and bled, and died on "Scotia's heather hills," that truth might be transmitted in its purity, unsullied, and free from the contaminating influence of Episcopacy and the mark of the beast. Another reason for my entering on this course is, not confidence of my ability to the task, for this I have no pretension; neither for popularity, for in the common acceptance of this term I scorn its envied fame; it is simply if I may be the instrument, in the hands of God, of leading the members of my own congregation and others to a clearer and better understanding of the fundamental truths of Christianity.

Permit me, sir, in conclusion, through you, to express to the congregation at large my acknowledgment and appreciation of the present manifestation of their kindness, and of all that they have ever shown in my intercourse with them. I can say with Paul, "My heart's desire and prayer for them all is, that they may be saved." God has already given approbation of his favour on our humble efforts to serve him. Let our watchword be, "Forward!" and with the armour of God, clad in the panoply of heaven, stand until the shout of victory is heard, and then, in the day of the triumph of our King, may we, with all the ransomed of the Lord, stand on the battlements of the heavenly city, cast our crowns at the feet of our glorious Immanuel, unite in the songs of heaven, and spend an eternity of joy in unison with the ransomed spirits of the just, heaven's angelic choir, and our Redeemer God.

SECRET ORDERS.—The Philadelphia *North American* says: "Secret Orders continue to multiply in all parts of the country. The last we have heard of is mentioned by the *Cincinnati Columbian* as having been formed in that city, under the title of 'The Family Compact,' of which both males and females are members. In that city it already numbers five hundred members, and the *Columbian* says that it is for charitable and beneficial purposes. In Philadelphia, the number of these secret orders is very large. Besides the old and respectable orders of Masons and Odd-Fellows, we have the Ancient Order of Druids, Ancient Order of Good-Fellows, Improved Order of Red Men, American Protestant Association, Sons of Temperance, Sons of America, United Order of American Mechanics, Independent Order of Philozatheans, Independent Order of Rechabites, Brotherhood of the Union, Female Druids, Cadets of Temperance, Order of the Lone Star, and a host of others, whose names only occasionally appear in public."

We greatly stand in doubt of these secret orders, whatever may be their pretensions. They have generally no religious element; they seduce men from the attention and devotion due to their families; they often lead to associations of the most hurtful kind; not unfrequently they are perverted to political, and sometimes to infidel purposes; in a word, they are unnecessary for any great philanthropic or patriotic purpose. Those who have families should abstain from domestic motives, and the young should be dissuaded, that they may not fall into habits which may ultimately prove pernicious. As the public mind has become rabid on this subject, it is time that the sober and conservative part of the community should strive to correct the evil.—*Presbyterian*.

THE TOMB OF MILTON.—Two minutes scarcely elapsed after I rang the sexton's bell at St. Giles' church, Cripple-gate, before that personage ushered me urbanely into the isle. The roof of the building is modern, but the dark carvings on pulpit and choir indicate an age of two centuries. I stood at the altar where Cromwell and Ben Jonson were married; marked the pavement beneath which Fox, the author of "The Book of Martyrs," is buried; and read the inscription on the lofty vault—a family satirized in the character of Shallow, and which incarnates for everlasting ridicule the sapient justice who would have proved Shakspeare a deer-stealer. I examined the quaint old tomb of the historian Spoede; and, from a window, looked upon a fragment of the Roman wall—the greatest antiquity of London, hard by the venerable Cripple-gate.

Over against a pew a familiar bust marks the spot beneath which are the mortal remains of Milton, and his epitaph is grand in its simplicity—"The author of Paradise Lost." He and his father before him were attendants of this church. How sublime to the imagination is this otherwise not remarkable temple, where that beautiful head bowed in prayer! I recalled his image as it lay in youthful beauty, one summer afternoon, on the green sward, under the classic trees of the college lawn, when a fair lady hung entranced above the sleeper, and left a scroll in his nerveless hand.

I saw him in his prime, conversing with Galileo; and looking forth, with all a poet's rapture, upon Val d'Arno from the wooded summit of Fiesoli. I beheld him when time had silvered his flowing hair, with sightless orbs uplifted, as his fingers ran over the organ-keys, and the calm of devotion softened the lines of care and grief in that majestic countenance.

The picture he bequeathed of Eden, fragrant and dewy as creation's morning, the forlorn glory of Satan, and the solemn cadence of the verse that embalmed, in perpetual music, the story of "man's first disobedience," came vividly back upon my heart beside his sepulchre. Stern Cromwell's rugged visage grew mild as his marriage response woke again from the silence of years; and blithely sounded the footsteps of rare old Ben, as he walked again with his beloved in my vision, up that solitary nave. What a changed aspect bears the world since Roger Williams talked with Milton of the prospects of religious liberty in America, and the latter pleaded for the freedom of the press; and yet, with all the triumphs of science, the revelations of the bard have lost not a ray of their spiritual beauty; his "high argument" remains in all its original significance; his mighty song wakes the soul to-day as when first its eternal symphony burst forth; his intact career, unwavering faith, and sustained elevation, reproach the sordid and win the brave for ever.—*Tuckerman*.

A FRIGHTFUL SCOURGE.—Mr. Gladstone in a public address recently, in Liverpool, made the following digression upon the Eastern Question and the horrors of war:

“When we speak of a general war, we do not speak of a real progress on the road to freedom—of real progress in the advancement of human intelligence. These may sometimes be the intentions—rarely, I fear, are they the results of war. When we speak of a general war we mean the face of nature stained with human gore—we mean the bread taken out of the mouth of millions—we mean taxation indefinitely increased, and trade and industry wofully diminished—we mean heavy burdens entailed upon our latest posterity,—we mean that demoralization is let loose, families are broken up, and lust stalks unbridled in every country which is visited by the calamity of war. (Loud cheers.) If that be a true description of war, is it not also true that it is the absolute duty of the government to exercise for themselves that self-command which they recommend to others, and that they should labour to the uttermost for the adoption of every honest and honourable expedient which may be the means of averting the frightful scourge.”

THE VATICAN.—This word is often used, but there are many who do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of twelve hundred feet in length, and a thousand feet in breadth. It is built on the spot once occupied by the garden of cruel Nero. It owes its origin to the Bishop of Roine, who, in the early part of the sixth century, erected an humble residence on its site. About the year 1160, Pope Eugenius rebuilt it on a magnificent scale. Innocent II. a few years afterwards, gave it up as a lodging to Peter II. King of Arragon. In 1305, Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the pontifical court to Rome, an event which had been so earnestly prayed for by poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it was thenceforward considered as the regular palace and residence of the Popes, who, one after the other, added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures, and books until it became the richest depository in the world. The library of the Vatican was commenced fourteen hundred years ago. It contains forty thousand manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles. The whole of the immense buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome; with paintings by the masters; and with curious medals and antiquities of almost every description. When it is known that there have been exhumed more than seventy thousand statues from the ruined temples and palaces of Rome, the reader can form some idea of the richness of the Vatican. It will ever be held in veneration by the student, the artist, and the scholar. Raphael and Michael Angelo are enthroned there, and their throne will be enduring as the love of beauty and genius in the hearts of their worshippers.

PEACE OF MIND.—I know of but one way, says Addison, of fortifying my soul against gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees at one view the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into the depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me I will look up to him for help, and question not but he will avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death that I am to die, I am not at all solicitous about it, because I am sure he knows them both, and that he will not fail to comfort and support me under them.

GOD ABOVE ALL.—An astronomer, who had long idolized his favoured science, became a zealous convert to spiritual Christianity. His intimate friend, knowing his extreme devotion to astronomical study, asked him—“What will you now do with your astronomy?”

His answer was worthy of a Christian philosopher.—“I am now bound for heaven,” said he, “and I take the stars in my way!”

By these words the astronomer taught his friend that he had transferred his affections from the created to the Creator—that, instead of finding his highest pleasure out of God, he found it in God; and that the true use of the visible was to assist him in his aspirations, after the invisible and eternal.

Missionary Intelligence.

(For the Banner of the Covenant.)

ACCOUNT OF A MISSIONARY TOUR.

[Continued from last Vol.]

My companion and myself at this time left our tent and went into a dharm-sala (a place for travellers to rest) on the east side of the temple. We were no sooner seated than one of the Jagis ordered us, in a very harsh manner, to get out of it; and the whole crowd began to exhibit symptoms of dissatisfaction. When we first visited this place they made no objections whatever to our entering the dharm-sala. In fact they had no right to object, as these dharm-salas are usually built by some charitable individual for the especial benefit of travellers. Seeing the state of feeling among them I left the place and walked over to remonstrate with them. I found it was no use. They were under the influence of drink, and they would listen to no reason. A few of the principal men kept up a continual volley of abusive language. I turned and walked to our tent. This was only the signal for farther demands. A half civilized people can never understand an act of forbearance. Such an act is invariably interpreted by them into cowardice. It was so in this instance, They thought that our leaving the dharm-sala was a sign of fear on our part, and they immediately sent a deputation of five or six men to order us out of the place or extort a certain sum of money. We now saw that we had been acting too generous a part, and determined to suffer no more imposition. We recapitulated the insulting language they had used, told them we had the magistrate's permission to stop in any village we pleased, that if we committed any trespass we were amenable to the laws, but that we would neither leave the ground nor pay them a single farthing; and, moreover, if they would give us any farther annoyance we would complain to the magistrate, and have them punished. This had the desired effect. Not another word was spoken to us. Towards evening we again preached to a large audience of the adjoining villages, and distributed a considerable number of books. The musicians of the temple and the Jagis did all in their power to annoy us in other ways. They brought out a young man dressed as a female, who danced for about two hours to the sound of their rude instruments, and kept up a regular Bacchanalian carousal till after midnight. I never experienced so much uncivil treatment in any part of this country before. I have since learned that these people are notorious for wickedness. This temple formerly received an annual donation from government, which has some time since been discontinued. The Brahmins, Jagis, &c., find the voluntary principle not just so productive as they would like; and as the burden of our counsel to the villagers all around was, to stop contributing to the temple altogether, I do not wonder they became irritated. Thanks, under Providence, to the strong arm of a good government on such occasions. Were these fanatical fagirs not afraid of consequences, *we* would not fare so well as we do. These occurrences took place on Sabbath, the 5th of June. On the following morning, before day-light, we left the villages, and saw no more of them.

But to return to the 29th of April. We left Taina about 4 P. M., and marched to another group of villages, the chief of which is called Baswà. Here we encamped for the night. It was almost dark when we reached the village; still I found a large number of people, and continued addressing them till near 10 o'clock. When I returned to the tent I found a sick man waiting for medicine. The case was one of dysentery, and the man was evidently very far gone; so that I feared there was little hope of saving him. There was a strong probability, also, that should he die after taking our medicine, his death might be attributed to us. Under these circumstances I for some time hesitated about giving him any thing. With some diffidence I at last gave him a moderate dose of Dover's powder and laudanum, and dismissed him. About

midnight I heard the beating of a drum. The thought struck me that the man was now dead, and that his death would be laid on me. In the morning I inquired from one of the villagers how he was. His reply was that he did not know. We marched, and I heard no more of him till our return to the village on the 4th of June. As we approached the village a number of people came out to receive us, and the welcome news greeted my ear that the man to whom I had given the medicine had recovered immediately. He was then absent at a distant village on business, but they said he wished very much to see me. The fact is, the natives are so little accustomed to medicine that a dose which would ordinarily be of little service to a European, is efficacious with them. Our arrival was the signal for a grand turn out of all the sick in the village. I gave one or two some purgative pills, administered quinine powders to a feverish child, and recommended an old woman troubled with asthma to smoke tobacco. This nearly exhausted my store of medical skill, and some cases I would not interfere with. The usual extent of my medical practice consisted in the giving of a couple of pills, with a large box of which I was furnished previously to starting. I will here mention an incident illustrative of the character of this people for gratitude. Upon our arrival at the village we inquired for eggs. The man to whose child I had given the quinine, brought a supply. I tried them in water, and found that they all swam. I broke one after another till I had gone over eight, (the number he brought,) and found they contained chickens almost hatched. I told him to catch the chickens, as I had no notion of paying for so many fowls in one day. His wife afterwards confessed that the eggs had been fourteen days under a hen when she forsook them, and she thought the best use she could now make of them was to sell them to some travelling Feringhis, (English.) The same trick had been practised on us in another village, and this made us more cautious in the present instance. We spent a very pleasant day here, and had large audiences to whom we made known again and again the way of salvation. The women of this village seemed more anxious to hear than those of any place we visited. At one time we had, I fancy, the whole female population around us, and were not a little amused by the performances of an old dame, of some threescore and ten, who, amidst roars of laughter from the female friends, acted, as they thought, the English *lady*. She showed how she read, and wrote, and walked, &c. &c. Her idea seemed to be that the employments of European ladies were quite unworthy of the sex; and that the mill women, notwithstanding their hard manual labour, were superior to those of Europe. It was most encouraging to see so many female auditors; and I doubt not, were our operations in this region systematic and permanent, we should find the females more forward to embrace the truth than the males. This remark is confirmed by what I witnessed in another part of the country, which I shall mention presently.

April 30th.—Marched to a place called Thana Tungra. The greater part of this march was along a beautiful ridge connecting two higher ranges of hills. Before entering on this range we passed a considerable village named Dámpta. We did not stop to preach; but on our return I preached here to a very attentive audience, among whom was a man very near the grave from dropsy. He seemed much affected by what I said of death and “the judgment to come.” I pointed him to the Saviour, told him he had but a short time to live, but that Christ was able and willing to save all who came unto him, and that he would save him also if he would only believe. On several occasions I met with dying men, and I always felt desirous to impart to them as much knowledge of the way of salvation as possible in so limited an intercourse. Whether these hasty instructions are of any use eternity alone will tell.

Our march along the ridge above mentioned was very pleasant. The grass was growing luxuriantly, and the soil seemed very rich, and capable, if well cultivated, of yielding large crops. During the last rainy season a species of

murrain had swept away all the cattle from this region of country, and in many villages there was not a cow left. This accounted for the luxuriance of the grass at a season when most parts of the hills are particularly bare. This march was longer than usual, owing to a scarcity of water. We were under the necessity of remaining without breakfast till 1 o'clock, P.M. The place where we stopped was about three miles from any village. Next day was Sabbath, and we, of course, rested. During the day we were visited by a considerable number of men from the nearest village, to whom we preached and gave books.

May 2d.—Marched some four miles along the same beautiful ridge, and then ascended abruptly to the summit of a very high mountain range called *Deobun*, (Divine forest.) This ridge must be considerably over ten thousand feet high, as we found snow in several places on the top. Here we breakfasted about 11 o'clock, A.M. It was very cold, and I got an attack of toothache, the first I have felt for many years. This, with the coldness of the place, rendered some active exercise necessary. I accordingly set to work to burn down a large oak tree. The whole of this hill is densely wooded with pines, oaks, rhododendrons, &c. &c. Broken branches lie about in such profusion that there is little difficulty in making a large fire. I had soon a very fine one blazing around the devoted tree. This we kept up till 3 o'clock, P.M., when we marched, leaving the old tree still standing. When we returned a month afterwards we found it as we left it, and then completed our work. It fell about an hour after we kindled the fire the second time. This, my companion informed me, is called in New England, "*niggering a tree.*" Now, you may be disposed to ask why we spent so much time "*niggering a tree*" on the top of *Deobun*. My answer is, we had nothing else to do. Our men and horses required rest. There was no village within several miles of us. It was so cold that reading was out of the question, and the poor tree had to suffer. By its fall we were put in possession of a quantity of a species of very fine moss, which grows here in great abundance. Mr. Warren thought it superior to the "*Spanish moss,*" used in many parts for stuffing mattresses. The old oak yielded a good supply, which I brought home, and have since distributed to friends, to be used as taste may dictate. But why trouble you with all this? I wish to show you both sides of a missionary tour in these hills. We cannot be always preaching; for sometimes, for many miles, there is not a sinner to preach to, and then we must spend the time as best we can—sometimes reading, sometimes writing, sometimes talking, sometimes sleeping, sometimes lounging under a tree, and as I have just told you, once, during our journey, lighting a fire and burning a tree down. The descent on the other side of *Deobun* is less abrupt than the ascent of this side, but much longer. We encamped about three and a half miles down the ridge, close to a village named *Kachánu*. Just as we reached the tent, a man came to us carrying a native matchlock, to beg for some powder. Neither my companion nor myself had ever fired one of these guns. We asked the man's permission to do so, which was readily granted. I placed a piece of white paper against a large stone, to serve as a mark. After I had done so, another man came running forward, and told me that the stone on which I had placed the mark was their god, and begged us not to shoot at it. We told him that no harm should come to him by our shooting at the stone, that if the stone were a deity it would take care of itself, and that the only party that could possibly suffer would be ourselves. He said no more. We fired each of us a shot, riddling the paper, and leaving the poor idol all spotted with the marks of lead. We now discovered what I had not before seen, that on the top of the large stone were a number of others of curious forms, to all of which the villagers paid an absurd veneration. We then told the people these stone gods were no gods whatever, and pointed them to the true God and the Saviour Jesus Christ, and

desired them to observe particularly whether any evil consequences should follow our shooting at the stone.

When we returned to this place we met the same people. I asked them what had happened in consequence of our former proceedings. They laughed very heartily at the idea of their god being shot at. They said they had *no love* for their gods, but they were *afraid* to offend them. They said, moreover, that they believed what we told them to be true; and if government would order all their idols to be destroyed they would be glad, but they themselves were afraid to destroy them, owing to the power of the Brahmins.

[To be continued.]

ANNUAL SURVEY OF THE MISSIONS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

(Continued from page 26.)

Madras.—3 Stations, 2 Ordained Ministers, 2 Female Missionaries, 1 printer, 3 Native Assistants.

Several additions have been made to the churches. Dr. Scudder preaches at Black Town, not in the street, as he has heretofore, but within doors. Mr. Winslow has an audience of five hundred, Sabbath morning; in the afternoon, only one hundred. He preaches on week-days, and devotes much time to other labours.

The schools have undergone no material change. English residents give liberally towards their support. The issues of the press have amounted to nearly thirteen millions of pages.

Arcot.—1 Station, 3 Ordained Ministers, 3 Female Missionaries.

An exceedingly interesting case of hopeful conversion has occurred. A Teloo-goo brahmin, who has spent much of his time in pilgrimages, has at last resorted to the Lord Jesus Christ for the peace of his soul. He may become a valued "fellow-worker unto the kingdom of God." One woman has also been received into Christian fellowship. Mr. H. M. Scudder has preached extensively, not only in Arcot, but in other places—his knowledge of medicine having been made subservient to his main design.

Madura.—13 Stations, 11 Ordained Ministers, 1 Physician, 12 Female Missionaries, 69 Native Assistants.

Of the Christian walk of most of the church members, the mission speak favourably. None have been excommunicated during the year; and but few have been disciplined. Many are desirous to enrol their names among the followers of Christ.

More than three thousand five hundred persons, connected with the village congregations, are reported as "under instruction." The number gathered from this interesting class into the fold of Christ is constantly increasing. Indeed, this department of labour has become very important; and had the mission sufficient strength, the happiest results might be anticipated. The educational labours of this mission appear to be wisely directed. The seminary at Pasumalie has thirty-seven students; and Mr. Herrick has also a class of sixteen preparandi under his direction. The English school at Madura Fort, mainly supported by English residents, has one hundred and sixteen pupils. The four boarding-schools for boys have eighty-eight pupils, in one of which there has been an interesting state of religious feeling. The boarding-school for girls at Madura East has thirty-seven pupils. In the free schools for Christian congregations there are more than a thousand children.

Ceylon.—11 Stations, 10 Ordained Ministers, 1 Physician, 1 Printer, 11 Female Missionaries, 28 Native Assistants.

Gradual accessions are made to the churches. The whole number of members was three hundred and eighty-five, twenty-eight of whom were received in one year. At nearly all the stations there were candidates. Those who have heretofore professed their faith are believed to be growing in knowledge and grace.

The Native Evangelical Society is enlarging its operations. It received donations last year amounting to two hundred and seventy dollars; it was enabled to employ two catechists and three teachers. The contributions of the churches amounted to more than five hundred dollars, not including one hundred and twenty-

five dollars subscribed by educated natives to assist indigent students in the seminary. The erection of chapels is becoming quite common. One was completed some time since; two others are supposed to have been finished; and others are in progress, if not already set apart. Heathen men are found willing to assist. Heathen women give their daily handfuls of rice to this object, rather than to the idols they have been accustomed to worship.

The standard of attainment in the English schools is constantly advancing. That the truths of Christianity are not neglected, is apparent from the number of pupils who have been admitted to the household of faith. The medical department is worked efficiently; and the government has given fifty pounds towards its expenses. The issues of the press have been less than usual. The *Morning Star* is exerting a salutary influence.

EASTERN ASIA.—Canton.—1 Station, 3 Ordained Ministers, 1 Printer, 5 Female Missionaries, 3 Native Assistants.

The labours of the brethren at Canton are still prosecuted without any special encouragement. The gospel has been preached in various ways and places; books and tracts have been distributed; but no strong impression has been made upon the people. The times of refreshing have not yet come. The boys' school receives instruction from a native teacher, the best Christian books availing, as also the Chinese classics, being regularly used. The missionaries think that many similar schools might be opened. Efforts in behalf of girls are contemplated. Mr. Bridgman, Canton, has resumed his labours as a translator of the Scriptures.

Amoy.—1 Station, 2 Ordained Ministers, 2 Female Missionaries, 2 Native Helpers.

Additions are made to the church, from time to time; and our brethren have much comfort in the godly life of some of its members. The missionary spirit seems to pervade this little band of disciples in an unusual degree. They are ready, not only to proclaim the love of Christ in Amoy, but to go to other places having at present no permanent labourers. The "evangelist" went to Chiang-chiu last May, in the hope of commencing an out-station in that important city; but in consequence of a sudden revolutionary movement, he was seized and beheaded. His death is a severe trial.

Fuh-chau.—2 Stations, 6 Ordained Ministers, 6 Female Missionaries.

Our brethren are making use of the colloquial language in their books and tracts. They think that in this way they can gain readier access to the popular mind than in any other.

Fuh-chau has participated in the political agitations which prevail so extensively in the Chinese empire; but the missionaries have continued their labours without any special interruption. They have endeavoured to deliver their message with all faithfulness. It would seem that some impression has been made upon a very few minds; none, however, have come out clearly and boldly on the Lord's side. Four schools are sustained, the number of pupils being nearly one hundred.

NORTH PACIFIC OCEAN.—Micronesia.—2 Stations, 3 Ordained Ministers, 3 Female Missionaries, 2 Native Helpers.

This mission originated in the necessity of having other motives to operate on the Hawaiian churches, besides building churches for themselves, and supporting their own pastors and home operations. Something more effective was needed for awakening the spirit of prayer, and for counteracting the spirit of the world. At Strong's Island, welcomed by the chief, who could already speak intelligible English, Mr. and Mrs. Snow, with one of the Hawaiians, commenced a station. Messrs. Sturges and Gulick, with the other Hawaiians, formed another station at Ascension Island, three hundred miles distant. The commencement of both stations was auspicious, and calls for gratitude to the God of missions. A physician is needed for Strong's Island, and has not yet been found. A clerical missionary is under appointment, to go by an early opportunity to the other station.

Sandwich Islands.—19 Stations, 24 ordained Missionaries, 2 Physicians, 3 Printers, 35 Female Missionaries, 2 Teachers.

This mission has been merged in the Christian community of the Islands. It is no longer a distinct, organized body, responsible as such to the board. The salaries of native pastors, the cost of church building and schools in great part, will be paid by the natives. The support of the Hawaiian Missionaries, sent to Micronesia and the Marquesas Islands, will be provided for by them. But it is only in part that the natives can support their foreign pastors; and the necessary aid must be given to such from this country. The native churches relieve the Board the present year of the entire salaries of some seven or eight of these, and partially of some twelve others. But, for prudential reasons, such as ever had influence with

the Apostle Paul, and lest the natives should be hindered in detaching separate churches from the large central bodies, it will not do to press this point too far.

The cost of building churches has been borne by the natives since the beginning. They have also assumed the support of the common schools, and of the native seminary in Lahainaluna. The government appropriation for the Department of Public Instruction, for the year commencing April 1, was \$47,735. The appropriation for the Department of Law and Justice was \$53,523; and \$10,000 were set apart for prisons on the Island of Oahu, which is the principal seaport, and \$10,000 for the public health.

Of churches on the Islands there are twenty-six, with 22,236 members in regular standing; 1,644 of whom were admitted the past year. More than \$24,000 were contributed by sixteen of these churches for the repair of houses of worship, the support of their pastors, and for various benevolent objects. Four of the churches have native pastors. The Hawaiian Missionary Society has become an independent body, and has sent a mission of its own to the Marquesas; for which it chartered a vessel, and for the support of which, as the agent of the Island churches, it is wholly responsible. The mission is entirely native; and two of its four labourers were from among the native pastors just mentioned, who cheerfully offered themselves for the service. The other two were deacons in the churches.

NORTH AMERICAN INDIANS.—30 Stations, 23 ordained Missionaries, 29 Assistant Missionaries, 1 Printer, 66 Female Assistant Missionaries.

One hundred and twenty-nine have been admitted to Christian fellowship within the past year, owing in part to the zealous and well directed efforts of pious Choctaws. Some of the churches are giving liberally to extend the knowledge of the Saviour. The contributions obtained for foreign missions have amounted to more than seven hundred and fifty dollars. The boarding-schools are still prosperous, the number of pupils, including forty-one day-scholars, being one hundred and ninety-six. The Choctaw Council has converted the Good Water school into a "high institution of learning," the course of study to be "such as is usually taught in the best female institutions in the United States." To carry out this plan, the Council have voted an additional allowance of eight hundred dollars a year. The day-school at Good Land is large and flourishing.

The Choctaw government is worthy of high commendation for its zeal and fidelity in executing its "Maine Law." The improvement in agriculture is quite perceptible; and there is a general advance in the arts and comforts of life. On the whole, the Choctaws appear to be making as much progress towards an elevated Christian culture, as can be reasonably expected.

Cherokees.—The condition of the Cherokees is not such as their friends could desire. The deep wounds which they received from the white race in former years, are not yet healed. The large annuities, paid in 1852, have also done them much injury. On the other hand, the efforts put forth by Christians in their behalf are altogether inadequate. Only one person has been admitted to the ordinances of the gospel; while thirty have died, and one has been excommunicated. Among those who have finished their earthly course is Major Lowrey, one of the most stable and influential of the Cherokees. He died in the peace of the gospel, placing all his trust in the atoning blood of Christ. The monthly concert collections at Park Hill, in one year, amounted to \$79 11; and at the Female Seminary, \$81 38. Mr. Ranney's small church has contributed \$22 to various objects. The schools are generally successful. It would seem that the temperance cause is more hopeful than it was a year ago.

Dakotas.—The prospects of the Dakotas have not brightened within the past year; perhaps the contrary. The Committee regret that there is so much delay in executing provisions of the recent treaties. Two Indians have requested baptism. Miss Williamson has had forty pupils in her school. Schools have been taught, and the Word has been preached. Mr. Riggs has admitted three Dakotas to Christian fellowship.

Ojibwas.—These Indians appear to be making some advances in agriculture; and they are less addicted to the use of alcoholic drinks than they were last year. Paganism is losing its hold. "It is literally," Mr. Wheeler says, "struggling for existence." The school at Bad River has had sixty-five pupils; but the average attendance is scarcely a third of this number. One of the Ojibwas has died in the hope of a blessed immortality.

Senecas—The attendance upon the means of grace among the Senecas has been good; and at times the missionaries have felt much encouraged. Only three have professed their faith in the Lord Jesus Christ. It is believed, however, that there

is a work in progress, which will hereafter develop itself. The Allegheny church deserves to be commended for its increasing liberality. Last year it contributed about seventy-five dollars to the treasury of the Board; this year it is expected to raise twice that sum. In civilization the Senecas are still making advances. The schools are generally prosperous; some of them having already excited unusual interest. The sabbath schools have received quite an impulse of late, owing to the publication of the Gospel of Matthew in the native language. Intemperance is a sore evil, and unprincipled white men are doing much to counteract the labours of the mission.

Tuscaroras.—To the Tuscarora church four have been added by profession; but twelve are reported as excommunicated. Mr. Rockwood hopes to receive one hundred dollars from his people this year, in aid of the operations which are going forward in their behalf. It has given him great pleasure to observe “the readiness with which every one solicited has given something.

The schools have had seventy pupils, with a lower average. The one at Mt. Hope has been converted into a regular boarding-school. The Tuscaroras maintained their high and honourable position in regard to the sale of intoxicating drinks.

Abenakis.—The labours of previous years have been repeated; but there has been no decisive results.

SUMMARY.—*Missions.*—Missions, 28, Stations 110, Out-Stations 34.

Labourers.—Ordained Missionaries (7 Physicians,) 156, Licentiates, 2, Physicians not ordained, 7, Other Male Assistants, 22, Female Assistants, 213, Total 400. Native Preachers, 34, Native Helpers, 187, whole number of Native Assistants, 221. Total labourers connected with the Missions, 621.

The Press—Printing Establishments, 11, Pages printed last year, 37,127,251, Pages printed from the beginning, 958,832,478.

The Churches.—Churches, (including all at the Sandwich Islands,) 103, Church members, (do. do.) 25,640, Added during the year, (do. do) 2,026.

Educational Department.—Seminaries 9, Other Boarding Schools, 23, Free Schools, (344 supported by Hawaiian Government,) 712, Pupils in the Seminaries, (82 do.) 487, Pupils in the Boarding Schools, 645, Pupils in the Free Schools, (11,771 do.) 21,993, Pupils in all the Seminaries and Schools, 23,152.

Editorial.

THE REV. ROBERT PATTERSON IN NOVA SCOTIA AND NEW BRUNSWICK.

The following article was received several months ago, but was mislaid. It is still, however, a well-deserved testimonial of regard for the zeal and diligence of the brother to whom it refers.

During the last seven weeks Mr. Patterson has been actively engaged in visiting the missionary stations in these parts connected with the Reformed Presbyterian Church in North America, and wherever he has gone his presence has been hailed with joy by every one who has had the privilege of hearing him. It would be hard to find another man in our church who, in all respects, is so well adapted to the agency in which Mr. Patterson has been engaged for some time past. One hardly knows which to admire most in the man—his extensive intelligence, his firmness, his sound sense, his prudence or zeal, cool readiness, and fervent piety. Such a man would, under God, do wonders here, if in the field for some time. His visit has done much good already. May the Lord Jesus bless and succeed him in his work wherever he goes!

B. M.

Nova Scotia, Sept. 9th, 1853.

A NOBLE EXAMPLE.

It is known to our readers generally, that the First Reformed Presbyterian Congregation, in this city, has been, for some time past, engaged in the erection of a

new house of worship, which will probably be the most costly of any such building in our entire religious connexion. A large sum was subscribed by members of the congregation, and a considerable amount received from friends belonging to other churches; but yet there was reason to believe that a large debt would be incurred unless some further efforts should be made. At a recent meeting of the congregation attention was called to this subject, and one member of the congregation, whose liberality for every good object is known throughout our land, and who seems indeed to consider himself but "a steward of the manifold grace of God," offered TEN THOUSAND DOLLARS, in addition to a *sum almost as large* already subscribed, on condition that the remaining members of the church would subscribe SEVEN THOUSAND DOLLARS. We are happy to say that an offer so liberal was not allowed to fail, and a number of persons like-minded responded to the proposal, so that pledges and subscriptions for the entire amount were received. In consequence, notwithstanding the great expense of the new building, the congregation will be almost free of debt, and in a condition, in regard to this subject, more favourable than at any previous time. In the fulfilment of the promise that those who love Zion shall prosper, we have no doubt that those who have so generously honoured the Lord with their substance, will find that they are no losers in regard to worldly gain, while unspeakably more valuable spiritual blessings may also be anticipated. We mention this noble effort as an example to others to do what they can, and because we feel assured that Christian brethren generally will "rejoice in our joy."

DR. DUFF.

It gives us great pleasure to state that Dr. Alexander Duff, so well known as the missionary of the Free Church of Scotland, in Calcutta, may be expected in this country early in the current month. His stay will not be long, but yet he will probably be able to visit the most important parts of our country. While his visit may serve to increase the liberality of Christians, we hope it may also especially tend to lead many to offer themselves to go far hence among the gentiles. It is probable that at least *one*, we are sorry that we cannot say *more* than one, of our own church will be ready to go to India when Dr. Duff proposes to return to Scotland. Will the *means* requisite to send him be also *ready*? Let this be kept in view, and let suitable exertions be made that the object may be accomplished.

DAY OF FASTING AND HUMILIATION.

It will be observed by referring to the minutes of last General Synod, that the third Thursday of February, 1854, is appointed as a day of fasting and humiliation. How plainly does Divine Providence evidence the propriety of the observance of such a day. While personal religion is so feeble, and while the church is so apathetic, the foes of God are numerous and active. While we write the effort is in progress to enlarge the dark dominion of slavery, and although the compacts of the constitution and the late "Compromise Measures" are represented as so sacred that it would be perjury to annul or change them, it seems as if no pledges or promises were regarded if they interfered with the insatiate rapacity of the dark spirit of slavery. "It is a time to weep," and all should unite in imploring God not to allow his enemies to triumph. We hope the day will be *earnestly* observed.

ENCOURAGEMENT TO MINISTERS.

Although ministers of the gospel should not seek for a reward of their labours in earthly gain or earthly honours, yet it is, no doubt, encouraging when it is found that "God, whose they are and whom they serve," gives them favour with those to whom they minister. Expressions of regard from the people of our churches to their pastors are not infrequent, although, in most instances, they have not been publicly recorded.

We have been requested to publish the following brief notice of the liberality of the First Reformed Presbyterian Church, N. Y., and take the opportunity of mentioning that the pastors of the Philadelphia churches have not been without similar tokens of regard.

ENCOURAGEMENT TO MINISTERS.

On the 2nd of January the members of the 1st Church, New York, presented to their pastor, Rev. Dr. M'Leod, a purse containing two hundred and twenty dollars, besides other valuable gifts. Such testimonials of respect and kindness for God's servants are as honourable to the donors as they are encouraging to those who are labouring for their spiritual benefit.

EXTRACT OF A LETTER FROM A SECRETARY OF A MISSIONARY AUXILIARY.

An accomplished lady, the secretary of one of our Missionary Auxiliaries, accompanies a remittance to the Treasurer with some remarks which are so appropriate that we hope she will pardon us for publishing them. She writes as follows:—

I hope 1854 will increase our number of subscribers, and give us more indefatigable collectors, though we have little to complain of in either, trusting the givers are such as "the Lord loveth." Where a collector has failed from absence or negligence in the monthly call, we have more than once (in making social calls) been asked to receive the laid-by subscriptions.

It is very encouraging to our young collectors to see a notice of their efforts in the "Banner:" a personal interest is added to the impulse of duty, and a powerful ally it is in the cause. In comparing ourselves with others we congratulate; but comparing the trifle we devote, with the aggregate expended on worse than useless ornaments by women professing godliness, we are humiliated. The "gold and pearls and costly array," do they not pamper the same spirit we rebuke in our heathen sisters? The little vanities starve our greatest virtues. It must also sometimes occur that Christian men often disburse more largely to the cigar and tobacco dealers than to the missionary fund. These things ought not so to be; and in that day when all shall know Him from the least to the greatest, all who are called by his name shall be perfect. Let us pray that these hinderances to that happy consummation be removed and a self-denial worthy of so high a profession be more universally practised. It is God alone who can occupy the heart and turn every earthly idol out.

The Lord is prospering our people. Health, competence, and the possession of reason are nearly universal among them. What should they "render for all His gifts" but bring the tithes into the treasury and claim the promise?

RECENT INTELLIGENCE FROM INDIA.

As this No. is passing through the press we have received communications from India, dated Mission House, Saharanpur, December 3, 1853, from which we make the following extracts. The Annual Report will be published in our next No.

Mission House, Saharanpur, Dec. 3, 1853.

Rev. and very dear Brother,—I have now the pleasure of sending you a copy of our Annual Report, as presented at the late meeting of our Mission at Lodiana, and parts of which you may publish in the Banner should you think proper. We had a very pleasant, but solemn, meeting. Mr. Porter, who had suffered much from the throat disease since his return from the United States, became much debilitated lately, and the affection had gradually descended to the lungs. When we assembled, we found him very weak, but still hoping he might be restored. He attended with us to the business of the meeting on Friday and Saturday, by leaning on a couch. On Monday morning the Mission stood around his bed till he breathed his last. He died calmly, and with a confident hope of his acceptance in Christ. He was a good man, and a laborious missionary. When conversing with him on Saturday, after a severe attack of coughing, he told me that were it not on account of his wife and children, and his desire to do more in the missionary work, he would not feel like the apostle, "in a strait between two," but would rather desire "to be absent from the body and be present with the Lord." It was a solemn season to us all, as we seemed to be called in providence to witness the closing scene of one who had travelled with us many a mile in this heathen land, and often sat in our counsel at these annual meetings. It is a loud call to be always ready, and to do what our hands find to do with all our might. Mrs. Porter offered her services to the mission, and was at once appointed to continue in charge of the Girls' Orphan School at Lodiana. She is an excellent and devoted lady. We, as a mission, are in great want of more assistance from the American churches. All our stations are weak, and the demand for labour at other places is urgent. We find ourselves unable to meet these demands, or to enter on the inviting fields constantly opening up before us. We had a very harmonious meeting, as usual, and came away encouraged and refreshed, after being eight days together. Mr. Woodside and I went in a little more than two days, and returned as speedily. We travelled on small ponies, mules, and ox-carts, &c. For more than half the journey back we came in the government bullock carts, employed to carry baggage, at an expense of about half a dollar each. The journey of 270 miles was accomplished very economically, and with much less fatigue than we had anticipated. We have obtained two nice little orphan boys for our school; and you would have been amused to see them coming home with us, each in a small basket slung to a pole over a man's shoulders.

Mr. Caldwell has been out on an itinerancy during the last five weeks, and will not be back for several weeks to come, so that my hands and head are very full at present. The station is now full of residents, and I have to preach in English once every Sabbath, in addition to two services in Hindustani. Our schools, and particularly the native schools, were never so large. We are all in good health; and, hence, our labours go on pleasantly. A few copies of the little book on Missions came from Calcutta a few days ago, and all were expected soon. We are much pleased with the neat style in which it has been published. The view of our mission premises is very true to nature; and it has been pronounced by the judge who took the sketch, and others at the station, to be done remarkably well. It adds greatly to the interest of the volume.

Ever yours, in Christ,

J. R. CAMPBELL.

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